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ABSTRACT

This illustrated reader contains Passamaquoddy versions of two traditional Wabnaki legends about Pukcinsquehs, the Tree-Stump Woman, who changes herself into a mosquito, and Koluskap, a giant, who turns people into fish. It is one of a series of readers containing Passamaquoddy legends and is intended for use in a bilingual education setting. Each page presents the text in the Passamaquoddy language and in a literal English translation. A glossary of unfamiliar and little-used words and a guide to pronunciation are provided at the end of the book. (AMH)

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PESTOMUHKATI ATKUHKAKONOL
PASSAMAQUODDY LEGENDS

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PUKCINSQEHS
THE TREE-STUMP WOMAN

KIWAHQIYIK
THE GIANTS

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PESTOMUHKATI ATKUHKAKONOL
PASSAMAQUODDY LEGENDS

PUKCINSQEHS
THE TREE-STUMP WOMAN

KIWAHQIYIK
THE GIANTS

Wabnaki Bilingual Education Program
ESEA Title VII, Indian Township, Maine
1976

The *Pestomuhkati Atkuhkakonol* are traditional Wabnaki legends. These books contain Passamaquoddy versions of the stories as told about eighty years ago by the Hon. Lewis Mitchell of Pleasant Point, and published by John Dyneley Prince as "Passamaquoddy Texts" in Volume X of the Publications of the American Ethnological Society.

Because Mitchell's original texts had been destroyed, the published text was an effort by both men to reconstruct the stories from memory. Consequently, there is in some places a strong English influence on the Passamaquoddy language. Through the efforts of many people at Indian Township and at Pleasant Point, the stories have been re-created from Mitchell's and Prince's written text and retranscribed in the modern writing system. In most places the language of the original is preserved, but in a few cases grammatical and idiomatic changes have been made to conform to modern spoken Passamaquoddy. A special effort has been made to be sensitive to and to preserve the various methods and techniques used in the Algonkian storytelling tradition.

A glossary of unfamiliar and little-used words will be found at the end of the book.

Illustrated by Lee Suta

Kmihqitahamanen

Georgie Big John

yuhtol *Pestomuhkati Atkuhkakonol* nekom nespiwisit.

Mate 'sikinaqsuwatomuwon elikcicihtaq,

weci skicinuwi wolamsotomewakon kisimilukot knicannuk

weckuhyawolotihtit elominihkanikotok.

This series of *Pestomuhkati Atkuhkakonol* is dedicated

to the memory of

George "Georgie Big John" Soctomah

for his unselfish efforts

to convey the cultural richness of the past to future generations.

PUKCINSQEHS

Nit etoluteniyahtit skicinuwok–msi yaq ote pokomkiyik. Peskuss yaq wolomahtu naka 'piyemikinapiyin. Macehe ehtahsikiskahkil, nimiyanol 'tahtapiyil naka 'pahqiyil, 'tomhikon naka mihkutanis. Nehpaha musu naka muwiniyi, 'kotomakelkekhan msite. 'Kissoma ketomakeyilicihi. Tan etuci apaciyalit, 'taskuhyaniya. 'Toqecimulaniya tan ehtek nehpahtaq. Tan etucikisiyahat, nittehc maciyapasiniya. Apatapasihtit, utapakonuwal etutonahsultihtit tehc wiyuhs. Wot Pokomk sakom–Koluskap not–mihtaqsol muwiniyil.

There is a village of Indians–all, they say, are fishers. One of them in particular is very good-natured and braver than the rest. He goes out every day, taking along with him his bow and his arrows, his ax and his knife. He kills moose and bears, using all he kills for acts of kindness. He feeds the poor. When he returns, they are waiting for him. They ask him where his kill is. When he has told them, they set right out. When they return, their toboggans are all heavily loaded with meat. This fisher, Pokomk, is the chief–Koluskap–whose father is a bear.

Pukcinsqehs motewolon pokomkesq. Ehpit, kisi kenoq skitapewehlosu, tan ote welitahatok. Yuhtol pemkiskahkil, skitapewiw yaq. Etucimocikit, musqitahamal sakomal. Pihce 'totolitpitahatomon tan oc olu 'tolikisisemahlan naka nekom wihqehtuwan 'tolitposuwakon.

Neqt pemkiskahk ketimaciyuthotihtit, Pukcinsqehs 'tiyal sakomal, "Pol wiciyemin, knacimonawonapon."

Pukcinsqehs the *motewolon* is a she-fisher. Although she is a woman, she can change herself into a man whenever she pleases. These days, they say, she is a man. She is very evil, and she hates the chief. For a long time she has been thinking how she can remove him and take over his power.

One day, as they are getting ready to move, Pukcinsqehs says to the chief, "Come with me first, we'll go gather eggs."

Milawiyaniya oqitonuk, waht ote pihcetu. Malomote peciyik monihkuk, nit etoloqassihtit. Qeni alonawonat Pokomk, Pukcinsqehs tuciw nekothat. Macesukin oqitonuk. Macentun, "Nokotha Pokomk monihkuk, nit oc nil nsakomawin."

Nit 'peciyan utenehsisk. Wespasahkiwik msite maceyik kcihkuk. Muckote pesq ma 'tasqessiwon. Welaqiwik wikkosiniya. Ehtahsikiskahkil 'taskuhyawal 'sakomamuwal. Malomote peciyak Pukcinsqehs sakomawiw—elipawatokopon ote.

'Sanku kehsukonohok, sakom mihqitahamal witapiyil Qaqsossol motewolonuwiwol, kosona al piluwapiyiw. Tuciw elintaq. Qaqsoss nutuwal, apeq pihcetu. Nitte motapahan, macehomon monihkuk. Nit etolimskuwat sakomal.

They go out in a canoe, far, far, away. At last they come to an island, where they land. Pokomk gathers eggs, whereupon Pukcinsqehs leaves him. She paddles away in the canoe. She begins singing, "I have left Pokomk on the island, and now I shall be chief."

She arrives at the little village. In the morning, everyone leaves for the woods. Not even one is left behind. At night they make camp. Every day they wait for their chief. After a while Pukcinsqehs becomes chief—exactly what she has always wanted.

On the thirteenth day, the chief remembers his friend Qaqsoss, the fox, who is a *mote wolon* or possesses certain other powers. Thereupon he sings. Qaqsoss hears him, although it is far. Right away he goes down and starts swimming toward the island. There he finds the chief.

Neke tuciw Pokomk kotama kisipihcehomu. Qaqsoss olu 'tiyal, elihc qsokahulat. Milawasukaniya. Qaqsoss 'tiyal, "Piskiqew naka kolahqaluwenin. Musa seksihkoc: nokosayiwc kmottokhomupon."

Nitte na macesewepehlan witapiyil. Macesiktehsnit sakom, on kekeskossis 'tapskapin. Nomihtun wisokisopayiw iyuwok. Kotama wolamsotasiw. Litahasu, "Kotama kmottokassiw." Etolewestaq: "Kotamatehc kmottokhomuhpon."

Qaqsoss 'tiyal, "Musa wolamsotasihkoc." Kenoq olu 'pihcetahatomon.

At that time, Pokomk could not swim far. But Qaqsoss tells him that he will ferry him across. They wade out into the water. Qaqsoss says, "Close your eyes and hang onto my tail. Don't be afraid: it will not be long before we reach land."

Then he begins to tow his friend. When the chief begins to tire, he opens his eyes just a little. He sees that they are very near the shore. He doesn't believe his eyes. He thinks, *You will not get across.* He speaks: "We will not reach land."

Qaqsoss tells him, "Don't believe what you are thinking." He, however, knows that there is still a long way to go.

Pokomk litahasu wahkehson elomelkimok, kenoq olu tekkapimok ote wisokolamson. 'Samaqan ansa wapinaqot. Pukcinsqehs 'kisehtun mocokiskot. 'Kekite pomhomuk. Mesq piskiyanuhk, mottokhomoniya.

"Nitap," itom Qaqsoss, "tokec kisimacaha."

'Toliyan pokomkewi wikuwamihkuk. Peciyat wikihtitpon, tehpu meskok sqotewamq, naka cel kis tkiye. Nit elinomihtaq 'kihkahan, on saku macenuhsuhqan.

'Kekite wecuwawkuwa. Amsqahs tetomihqacil wikuwossol, 'pomiphal 'pahkamok

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Pokomk thinks that there are but a few steps left to go, but as far as the eye can see it is very windy. The water really looks white. Pukcinsqehs has made it storm. All day they swim along. Before dark, they strike land.

"My friend," says Qaqsoss, "now you are able to go on."

He goes to the fisher wigwams. When he comes to where they had been living, he finds only the ashes of their fires, and they are already cold. Seeing that all have gone, he then starts to follow them.

All day he is close behind them. The first one he overtakes is his mother, who is carry-

Nimaqsuwehswol–Pokomk uhsimisol. Wikuwossol nihkaniw lapu, yat olu Nimaqsuwehs apolapu.

Pokomk elimuskessit mipisisihkuk. Nimaqsuwehs nomiyal. 'Titomon, "Weckuhyat nhesis." Eliqolopessilit wikuwossol, kotamate wenil nomiyawiyil. Pokomk kisi akuwessuss oposik. Nitte mecote 'tolomuhsaniya.

Apc Nimaqsuwehs 'kakaluwan, "Cu tehlu nika, nomiya nhesis!"

Apc wikuwossol qelopapessilit, 'keskuwapoman naka cel wolasuwewisiktelomultiniya. Yat olu Nimaqsuwehs, nitte wetahkemok mipisisihkuk tahalutehp opos.

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ing Nimaqsuwehs, the sable–Pokomk's younger brother–on her back. His mother is facing forward, but Nimaqsuwehs is looking back.

When Pokomk appears from among the little bushes, Nimaqsuwehs sees him. He says, "Here comes my older brother." When his mother turns, she sees no one. Pokomk has hidden behind a tree. So they keep on walking.

Again, Nimaqsuwehs shouts, "Yes, really, mother, I *do* see my older brother!"

When his mother looks back again, she catches sight of him and they all smile affectionately at one another. Right away, Nimaqsuwehs gets dropped into the bushes as if he were a stick.

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Pokomk 'tolokiman Nimaqsuwehswol, "Oliqasq wikuwamihkuk. Tan etucipeciyayin, ktolihtun kci sqot–wolokasqi sqot–naka kossiyahkewan Pukcinsqehs nicanol. Naka kucqip-huwamin tan te kisituciyayin."

Elokimut, nitte elluhket. Kisopotek sqot, 'kossiyahkan wasisol. 'Siktiyaqosan. Pukcin-sqehs komac wisokiluwehe. Nitte etucimacephoqalat, tahalutehp malsom peminuhsuhqat mahtoqehswol.

Pokomk instructs Nimaqsuwehs, "Run to the village. When you arrive, build a big fire –a bark fire– and throw Pukcinsqehs' child into it. And then run to me as fast as you can move."

He does as he is instructed. When the fire is hot, he tosses the child in. He burns it to death. Pukcinsqehs is very angry. She chases after him as a wolf would pursue a rabbit.

Nimaqsuwehs komac wisokihpayu. Ahaciw 'tolomicipokikakaluwan, "Nhesis! Nsiwehs!"

Pukcinsqehs na cipokihtaqsu, "Ktahcwipeciphus monihkuk eyit Pokomk wecihc kisaposiyusiyin."

Nit itomulit, nitte na Pokomk 'tehsaqotokkuwaman. Nemiyat Pukcinsqehs, nitte 'seksin. Nitte 'cipokisiktelomin. 'Titomon, "Tehpu npahpuwinuhsuhqa, ipocol nmuhsacin Nimaqsuwehs."

Nimaqsuwehs is very frightened. Louder and louder he calls, "My older brother! My brother!"

Pukcinsqehs shouts loud too, "You'll have to take yourself to the island where Pokomk is if you want to save yourself."

Just as she says this, Pokomk jumps on her. When Pukcinsqehs sees him, she is immediately afraid. Right away she laughs aloud. She says, "I was only chasing him in jest, for I am fond of Nimaqsuwehs."

Kenoq olu Pokomk wewitahamal. 'Tiyan, "Kociciyul, naka nkocicihtun eleyiyin, kil komac mocahant."

Elipiluwapiyit 'peciyamkun, 'tuwehkan 'tolsonuwakon. Nit etucisitahqehlat Pukcinsqehswol oposik, nit etolisicinickisit. Kotamate kisimacehew. On macehkawotiniya Nimaqsuwehs naka Pokomk wikuwamok. Wot olu Pukcinsqehs ponapsqi tomhikonossis 'tihiness naka 'tolakonis. Komac sikoluhke eqecikisikettuhusit. Pokomk nutuwal metehtihikelicil 'qocitpuhk.

Pokomk, however, knows what she is like. He says, "I know you, and I know how you act, you terrible devil."

His power comes upon him, he uses his strength. He backs Pukcinsqehs up against a tree, and then she heals onto it. She can't go anywhere. And Nimaqsuwehs and Pokomk start walking to the wigwam. However, Pukcinsqehs had with her a stone ax and her wedge. She works very hard to chisel herself loose. Pokomk hears her chopping away all night.

Wespasahkiwik Pukcinsqehs 'peciyan wikuwamihkuk. Kinhantuwinaqot opos kelomik 'pahkamok. Komac wihqinuwawal. 'Tolintuwamaniya, "Wot etolinokothat sakomal monihkuk, on toke 'kolihqahan sakom siciw oposik."

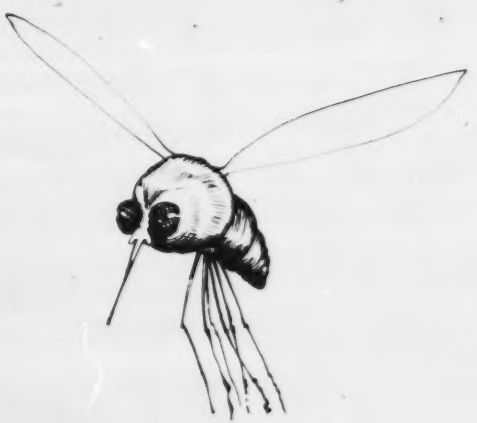
Nit Pukcinsqehs etucitqesiluwahat. 'Taskomimacephuwaman skitapiyi. Eliyaliphuwet tahalute wiwnasi malsom. 'Toloqiphuwan Pesamkuk. 'Topin kuwahsnuk. 'Titomon, "Tokec olu keqsey oc ntolikisiqolopehlos wecihc kisiwsikiyuk pomawsuwin?" Nit mehtewestaq, 'titomon, "Ncosswewiyan!"

Mecote toke pemkiskahk, tan toqiw eyihtit pokomk naka nimaqsuwehs, cossu 'tihin..

In the morning, Pukcinsqehs arrives at the wigwams. A huge, ugly tree-stump is attached to her back. They think she is very funny-looking. They sing to her, "This is the one who left the chief on an island; now the chief sticks her onto a tree."

Then Pukcinsqehs is angry with shame. She runs away from mankind forever. She runs as a wild wolf would. She heads in the direction of Mt. Desert Island. She sits on an old log. She says, "Now, how can I change myself so that I can torment mankind?" As she finishes speaking, she says, "I'll become a mosquito!"

Even today, where both the fisher and the sable are found, so too is the mosquito.



Itasu, Pukcinsqehs na nekom nican utona kiwahqihkuk. Nican msiw mocinaqsultu. Kotokihi wasis macekona. 'Kisikomutonatomuwan kotokihi ehpilicihi welikossultilicihi nicanuwa. Macekonan tahalute nekom nican, weci skat tqesihq etuciksikultilit nekom nican.

Neqt 'kisikomutonalan skinuhsisol. Solahkiw wen 'tiyan, "Kat not kil kikuwoss."

Nemiyat 'pehenomum naka 'siwehs, ksikultuwok tahalute moci weyossisok. Nit na elomahtuhtihtit. Nekom olu woliku. 'Toqecimulan wikuwossol, "Keq nit wecileyik?"

Wikuwossol 'toli asitemkul, "Nikt kahk nomihqosultuponik nipayiw. Kil spotewi wasis."

It is said that Pukcinsqehs gets her children by giants. All her offspring are hideous. She also raises other children. She steals beautiful children from other women. She raises them as her own offspring, so she will not be embarrassed that her own children are so ugly.

Once she stole a boy. Suddenly, someone says to him, "That is not your mother."

When he sees his sisters and his brothers, they are very ugly, like evil animals. And that's the way they behave. But he is handsome. He asks his mother, "Why is this so?"

His mother answers him, "They were born at night. You are a child of the day."

KIWAHQIYIK

Sakotiyamkiyak, nit wikit skitap, nisu 'qoss naka 'tusol. Msite kci motewolonuwok. Msite na kiwahqiyik. Mahawa pomawsuwinu, skitapiyi, ehpilicihi, naka wasis. Msitekeq 'tollukhotiniya ewapolikok, mociluhkewakon. Skitkomiq, msitewenihi 'siwaciyawa, etucimiliwapololukhotihtit.

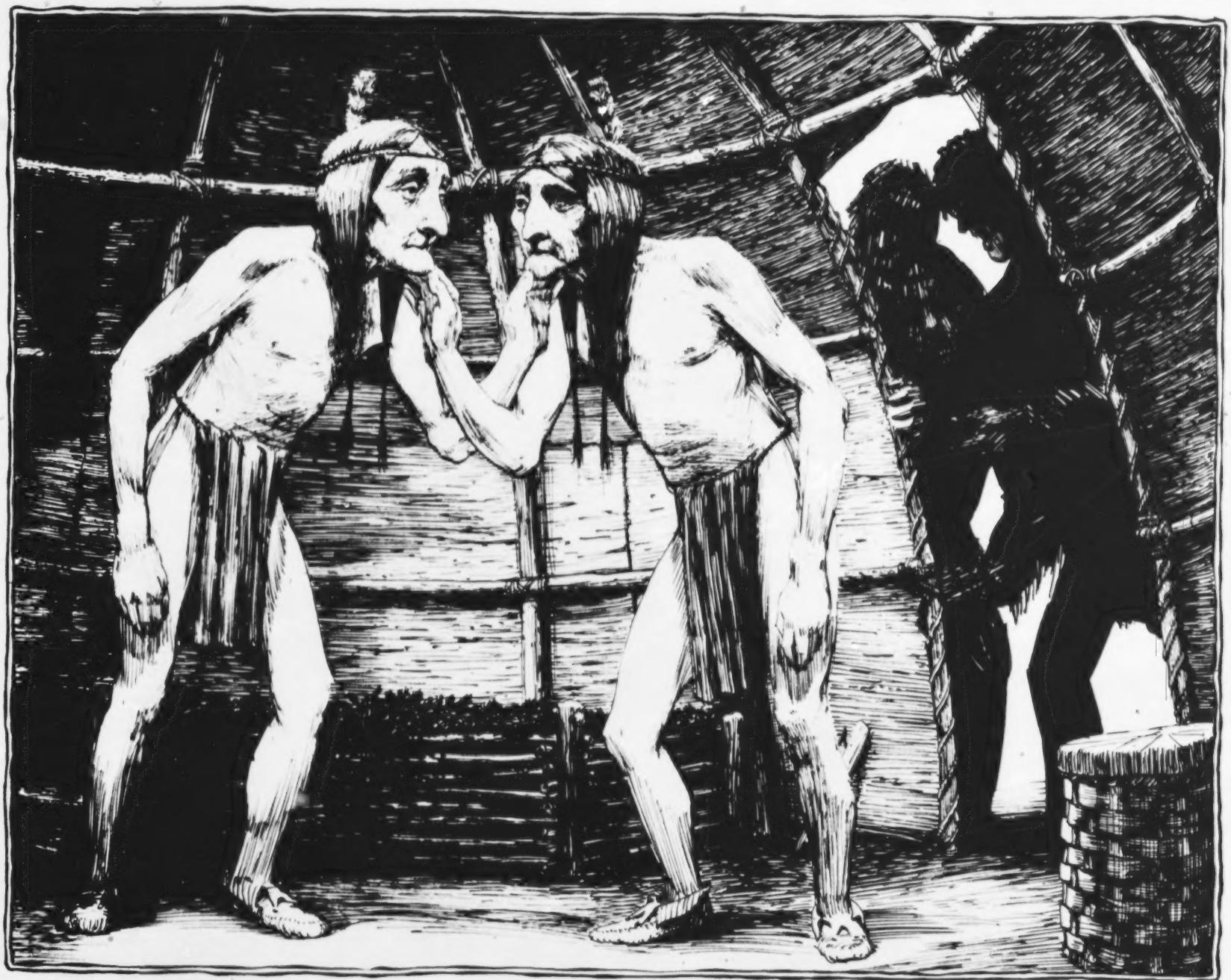
At Saco there lives a man, his two sons and his daughter. They are all great *motewolons*. Also, they are all giants. They devour people—men, women, and children. They do everything that is wrong—wicked deeds. On earth they have made everyone tire because of their many evil acts.

Neqt ewasisuwultilit, Koluskap witapehkamasoponihi. Mihtaqsuwal nekom na mihtaqsuwakumal, wesiwestilicihi nekom na 'siwehswakuma, 'pehenomumuwal nekom na 'pehenomumuwakumal. Pemikotonhotihtit nekom 'pominutomon 'tuwapololuhkewakonuwa.

Koluskap 'titomon, "Nit ntoliyan, nqiluwahtun wolamewakon. Nit olu wolamuhut, cuwihc mehciniyik. Kotamatehc muck pesq sqittahawon tan wot pomawsuwinuwihpit. Katte keq oleyiw tan tehpu wen."

Once, when they were children, Koluskap had befriended them. He considered their father his father, the brothers his brothers, their sister his sister. As they grow older, he hears of their wicked deeds.

Koluskap says, "I will go there and search for the truth. If they are proven wrong, they must die. Not even one shall be spared who devours people. It doesn't matter who it is."



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Wot ktaqhomuhs, mihtaqsuwal motewolonuwok naka mihtaqsikacil toqiw, 'qotalokiqe naka epahsiwapqe. Nit na Koluskap elehlosit. Nikt nisicik, kotama wewinuwawiyik wen not miyaw. Kessahat wikuwamok, 'siciwolopessin ktaqhomuhsol.

Nikt wesiwesticik nehpahtikewinuwok nutuwawal wenil metiyewestulicil. Kikimiw 'tuwapiniya, nomiyaniya pilipeciyalicil, 'tolinuwawal ansa mihtaqsuwal, kotama wewinuwawiwal wen wot miyaw. 'Titomoniya, "Kci motewolon wot, kenoq olu cuwiqecehla, kosona macehe."

This old man, the father of the *motewolons* and his adopted father too, is one-eyed and half grey-headed. Koluskap assumes that same appearance. The two of them cannot be distinguished, one from the other. When he enters the house, he seats himself right next to the old man.

The two brothers, the murderers, hear someone speaking. Quietly they peek in, they see the newcomer; they think he looks like their father, they cannot tell which is which. They say, "This is a great *motewolon*, but he must be tested or he will have to leave."

'Pehenomumuwal wihqehtun putepewi soqon. 'Tolaqosomuwan kehciwewisilicil. 'Punomon masqek pilikisipqonhasik. Pesq wesiwesticik 'kossahan, wihqehtuwan. 'Tiyal, "Yut kahk kil 'samikoluwot kmicin." Maceptun wikok.

Koluskap 'titomon, "Tan yut milimok, nit nil. Nittehc na weci apaciwihqehtu."

Tehpu sankewopu, 'tolitahatomon wesuwessic. Apacituwiyewiw, pokosson eyikpon ewecitu.

Their sister takes a whale tail. She cooks it for the great seeker of truth. She places it on freshly peeled birch bark. One of the brothers comes in and takes it away from him. He tells him, "This is too good for you to eat." He takes it to his house.

Koluskap says, "What is given me is mine. That is why I am taking it back."

Sitting quietly, he wills it to come back. Back it comes flying, and lands where it was before.

'Titomoniya, "Wot kahk kci motewolon, kenoq olu cuwiqecehla, kosona macehe."

Kisihpilit, 'peciptuwaniya kci skonis, putepewi tapehkikon. Kehciskicinuwit 'toqecitomahkan. Etutsonit toqite 'pihtinol, tehpu kekesk 'tolakehtun. Milan Koluskapiyil. Ansa 'tolitomahkan, tehpu 'cihcinol ewehkecil, tahalutehp 'tomakonahtoq.

Apc wesiwesticik itomuk, "Komac wot kci motewolon, kenoq olu cuwihc qecehla."

They say, "This one is a great *motewolon*, but he must be tested or he will have to leave."

When he has eaten, they bring him a great bone, a whale jaw. The old Indian tries to break it. With the strength of both hands, he can only bend it a little. He gives it to Koluskap. He breaks it with such ease, using only his thumbs, as if it were a pipe stem.

Again the brothers say, "This is a very great *motewolon*, but he will have to be tested."

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Nit 'peciptuwaniya kci 'tomakonol, elipsonopit melihkikonewik 'tomawey–kotama tan tehpu eleyit skitap, skat motewolonuwihq, 'kisiwtomektuwon. Nit wiwnonan, msitewen 'tome. Wesiwesticik 'tosalawal. Koluskap olu, 'possonehlal. Neqt te wiqsonepal, msite 'kihkayaqote te 'tomaweyaw.

'Titomoniya, "Komac wot kci motewolon, kenoq olu mecotehc qecehla."

Mecote 'kotimawiwtomamaniya. Wikuwam wehqapskelute, litahatomuk 'patosikhaniya. Pesqon te elipkotesawet Koluskap tahalutehp tama tehsaqopit wocuk. Nekomaw olu kotama aqamok 'kisikapuwihtmuwoniya. Itomuk, "Yut kahk kotama tepoluhkewakoniw. Naci epeskomhotine."

Then they bring him a large pipe, filled with strong tobacco–no ordinary man, if he is not a *motewolon*, is able to smoke it. It is passed around, everyone smokes. The brothers inhale it. But Koluskap, he fills it. With one huge puff, all the tobacco is burned away.

They say, "This is a very great *motewolon*, but still he needs to be tested further."

They still want to smoke with him. All of the smoke is trapped in the wigwam–they think they can suffocate him. Koluskap keeps smoking as if he were sitting somewhere on top of a mountain. They, however, can no longer bear it. They say, "This is not powerful enough. Let's go play ball."

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Naci epeskomhotihtit, Koluskap 'tolinomihtun eli toli epeskomektuhtit cipinaqahk wosokiyatop, pemawsuwik. Cel mec tolapitehtehson qihiw woqonek. Wen op apc wen piluwey skitap, cu op 'tomotomakun 'sit. Kenoq olu not Koluskap piluwapiyiw.

Etucisiktelomit. 'Titomon, "Nit kahk kotilayawolotiyeq, wolikon. Kenoq olu yattehc wen 'tuwehkahal 'tepeskomakonumol."

Tuciw epeskomelukosit oloqiw oposik sopayiw sipuk. 'Tomahkan psketqon. 'Qolopihtehmon wosokiyatop aqamicipinaqahk katok kotok. Motewolonuwok macephuwolotuwok, tahalutehp apiqosikon macehpawolat mahtoqehsu. Ansate wolipiyemhantuwikotuwak.

When they go to play ball, Koluskap sees that they are using for the ball a horrible-looking skull, which is still alive. It is still even snapping its teeth near his heel. If this were any other man, it would surely bite off his foot. But Koluskap is one of extraordinary powers.

He starts laughing. He says, "If that is how you want to play, good. But each one will use his own ball."

So he starts playing ball over toward a tree by the edge of the river. He breaks off a knot. He turns it into a skull more horrible-looking than the other. The *motewolons* flee, like rabbits frightened away by a lynx. They are really outdone.

Nit Koluskap 'tomanokihtehkmon ktahkmiq. Pitpewiyak 'samaqan sakhessik, wecipecicuwok pemotonihkek. Msite ktahkmiq kintaqot. Tuciw Koluskap elintaq. 'Tolintuwakon ewehket, msite 'kisiqolopehla. Nikt wesiwesticik naka mihtaqsuwal nomehswiyawolotuwok, maciyelukultiniya elipitpek 'samaqan–skitapiyik al te olkilultuwok–malomote supekuk etolitomek. Nittehc etoleyawultihtit askomiw.

Then Koluskap stamps a hole in the surface of the earth. Foaming water appears, flowing down from the higher ground. All the earth resounds loudly. At that instant, Koluskap starts to sing. With his song, he transforms them all. Those brothers and their father turn into fish; they float away in the foaming water–they are about as big as men–and eventually to the deep salt water. There they will stay forever.

LATUWEWAKON

elipitpek: elipihtewiyak
etoloqassihtit: etolinahtokahahtit
kehciwewisilicil: kci wewisol
kisaposiyusiyin: kisiwicuhkemsiyin
kiwahq: natomokilok kci pomawsuwin–
skitkomiqewi mocahant
kmottokassiw: knattokassiw
kmottokhomupon: knattokahomupon
knacimonawonapon: knaciqiluwahtunennul wawonol
kuwahsnuk: tehsahqiw oposik macesuklihkat
maciyelukultiniya: maceqahtuhukhotiniya
malomote: mamote
mottokhomoniya: nattokahomoniya
msi: psi
msite: psite
nika: nikuwoss
nimiyanol: macephal
nmuhsacin: nkosi iywa
'pehenomum: mossis
'pehenomumuwal: mossisuwal
pemotonihkek: espahkek ktahkmiq
pitpewiyak: pihtewiyak
seksihkoc: siktehpayihkoc
'seksin: 'siktehpayin

'siktiyaqosan: 'tolaqosan tokkiw mehcinelit
'tolakonis: kcihqewin ewehkahat ketikipehlat oposiyil
kosona stahqnul
'tosalawal: 'sehtanehsewatomoniya
wehqapskelute: psonipkotete lamikuwam
wesiwesticik: nisuwok siwehsok
wocuk: espahkek ktahkmiq
wolasuwewisiktelomultiniya: 'siktelomultawotultiniya

PRONOUNCING PASSAMAQUODDY

VOWELS

a - ah	like the *a* in f*a*ther
e	like the *e* in b*e*d
eh	like the *a* in h*a*t
i - ih	like the *i* in sk*i*
o - oh	like the *o* in apr*o*n (schwa)
u - uh	like the *u* in s*u*e

BLENDS

aw	like the *ow* in h*ow*
ay	like the *ie* in d*ie*
ew	not found in English
ey	like the *ay* in d*ay*
iw	like the *ew* in f*ew*

CONSONANTS

h, l, m, n, w, y, are pronounced as in English.

h is silent before a consonant, pronounced before a vowel.

c	j	(*or* ch*)
k	g	(*or* k*)
p	b	(*or* p*)
q	gw	(*or* kw*)
s	z	(*or* s*)
t	d	(*or* t*)

*when next to ' or next to another consonant, except first person initial *n*

' shows a missing consonant from the old form of the word

Translators' Note: The English translation follows the Passamaquoddy text sentence by sentence. The intent is to reproduce accurately the meaning and style of the original, more than to provide an idiomatic English narrative.